Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION.—No. 3.

Subjects of instruction in a Sunday school.

In the earlier stages of its progress in England, the Sunday school system embraced, a part of the proper business of week-day schools. Indeed, one important object in the English schools of this description, was to teach the children of the poor and uneducated; so as to furnish them with the elements of common education. Religious instruction formed but a part of the duties of a teacher. Such is still the case in many of the Sunday schools of England; though the advantages of education are now much more widely diffused than formerly; the National schools and those of the British and Foreign School Society, affording, by their number and the cheapness and practical character of their system, new and extensive facilities for educating the children of the poor.

It is seldom or never, in this country, a matter of urgent necessity to include instruction in reading, in the business of a Sunday school; and, indeed, in American Sunday schools, the plan is usually formed so as to embrace no lessons but such as are of a directly religious tendency and character. Since the first attempts to establish Sunday schools in the United States, many improvements on the system have been effected here, as well as in England. The cultivation of the understanding and the heart, is now generally preferred to the mere exercise of the memory. Useful and interesting conversation is substituted for the mechanical reciting of lessons. Unintelligible catechisms and tedious memory lessons, little understood and soon forgotten, are made to give place to familiar oral explanations, and direct living addresses to the heart. The false and injurious excitements arising from emulation and rewards, is now more generally seen in its true light, as an appeal to the less worthy class of motives, and to the lower and selfish principles of nature. In a word, the whole aspect of Sunday school instruction, is assimilated as nearly as possible, to that of domestic instruction, when communicated by attentive and affectionate parents.

More, however, than has hitherto been commonly attempted, might be done, to give interest and variety and effect to the lessons taught in Sunday schools. The general routine of instruction is still too much restricted to a scripture lesson, a hymn or part of a catechism. I would not be understood in this statement as depreciating the Scriptures. On the contrary, whether old or young, the Bible, should I think, be presented as the great fountain of the Waters of Life—as the grand source of instruction to which all others are but subsidiary. Still, to a mind accustomed to observe the vast range of influence, under which our Creator has placed us for discipline and improvement, it is hardly necessary to suggest that, the Scriptures are not the only sources from which we are permitted to derive our knowledge of God or of our own hearts, or our ability to promote the happiness of our fellow beings. It is written, for our learning, that the pious of former times traced the impress of Infinite power and wisdom and goodness, on all the various features of *nature*, and thence drew high and pure incentives to devotion to gratitude and truth. Now there is no season of life in which a deep and permanent impression of God, can be more easily produced by external objects, than in the days of childhood; when the freshness of unexhausted feeling renders all creation one wide scene of wonder and delight. Parents and teachers are, it is to be feared, too inattentive to this ever varying but ever copious source of instruction. Nature, animated and inanimate, as far as human ingenuity and discovery have gone in tracing it, should be brought before the minds of children as the great volume written by the finger of God himself, and lying ever open for our improvement. The majestic features of our own globe, the ocean, the mountains, the rivers—the changes of season, the alternation of day and night, the progress of time, the phenomena of the atmosphere, the host of heaven, the tenants of air and earth and sea, from the elephant or whale down to the animalcule, may all be made to contribute something from their inexhaustible stores of instruction; and the mind of the pupil may, at the same time, be refreshed and delighted with its exercises, so as to take a deep-felt pleasure in being taught. Many books might be mentioned here, which are well adapted to the teachers' purpose. The following are among the most useful: St Pierre's Studies of Nature, Sturm's Reflections, Paley's Natural Theology, Dick's Christian Philosopher, and Conversations on the Works of God.

Moral and religious instruction is communicated more successfully, perhaps, through the medium of *narrative*, than by direct inculcation. He, who knew what was in man, and spake as never man spake, commonly chose parable for the vehicle of his instructions; and, when he had left the world, the great engine in the hands of his apostles was the simple story of his life and teaching, his sufferings, his death, and his resurrection.—On examination, two thirds of the sacred volume, if not more, will be found to consist in historical matter. The peculiar aptitude of the young mind for receiving impressions from narration, is too little attended to by the instructers of childhood. The young are thus deprived of much of that enjoyment which a judicious care might mingle with the lessons of religion. The prevailing remarks on the vast difficulty of securing and fixing the attention of children on religious subjects, all indicate a want of the right kind of management in conveying religious instruction.

Poetry and *music*, which sway the human mind with a force at once so pleasing and so irresistible, and which have in all ages been hallowed in the loftiest movements of the human soul, the acts of direct devotion and pious contemplation or reflection—though admitted as constituting a part of the divine institutions on earth, have never been regarded as they really are—the most successful of the many attractive influences by which juvenile feeling may be voluntarily and happily brought under the power of religious impression. Whatever considerations may be adduced in favor of music or poetry, as aids to religious emotion in adults, apply with vastly greater force to the susceptible feelings of youth—yet unperverted by false or corrupt habits, and open to all those pure and ennobling impulses which a beneficient Creator has designed for the improvement and the happiness of man.

Regarded as the means of *preparation of the direct instructions of the pulpit*, the early religious education of youth is very defective, and the faithful and laborious efforts of the pastor, effect but little compared to what might be done, were he furnished with a congregation trained, from childhood upward, to the reception of religious instruction.—One important service which the teachers of Sunday schools, as well as parents, might render to ministerial labors, is the cultivation of a habit of listening with attention to the words of instruction, as they fall from the lips of the preacher. The mind is thus rendered susceptible of impression; and the teacher of religion finds that access to the heart, without which, the delivery or the hearing of a sermon, is but the empty brass or the tinkling cymbal. The exercises of the school should, in all the classes that are old enough to understand a sermon, be so planned as to embrace a brief practical review of every discourse delivered from the pulpit. The youthful part of the congregation would thus be induced, without compulsion, to form the habit of reflecting on what they hear from their minister, and would naturally fall into the practice of whatever he enjoined.

The *details of exercise and instruction* in a Sunday school moddelled on the leading features of the plan involved in the preceding statements, would be as follows.—Suppose the length of each school time to be *one hour;* it might be divided thus—the *first* quarter of the hour to be occupied by devotional exercises. The propriety of assigning a part of the time to such objects, will be apparent when we consider how much religious impression as it exists in the minds of children, consists in emotion—and necessarily so; since they are yet incapable of sustaining a continuous or connected train of thought.—Besides, the language used in the public worship of the church, is chiefly of such a kind as is too high for the capacity of children; and by providing them with devotional exercises adapted to their circumstances, religious impression becomes more pleasing as well as more personal to them. As to wearying the children by the multiplicity of services, there is no danger, where all is rendered highly interesting; which will always be the case where the matter is well chosen, and the manner happily adapted.

A prayer, simple and brief, and divested of formality, should precede or follow a short and easy hymn, which should be fully explained or conversed over with the children, before it is sung; the object being to fix their attention upon it, and prepare them for those impressions which it is intended to produce on their minds.

The *second* quarter of the hour should be devoted to an interesting and instructive lesson selected from the New Testament in which narrative and didactic matter are interwoven. The *manner* of giving this and the other lessons,—as I have already encroached so far beyond a reasonable allowance of space,—I shall have to postpone till another opportunity.

The *third* quarter of the hour will be best occupied by one of the four exercises which follow—the explanation of a hymn adapted to children, and assigned as an exercise to be repeated or reviewed on the following Sunday—a lesson in Scripture history, consisting in the teachers' reading to the scholars, if the class is very young—or otherwise the scholars' reading to the teachers part of a chapter in the Old Testament, selected with reference to the minds of the children. A regular course of Jewish history, beginning with the life of Abraham, may be gone through with the elder scholars. Entertaining passages, such as the history of Joseph and his brethren, may be chosen for the younger children.—The third exercise which may be used to occupy the third quarter of the hour, is a conversation with the children on any of the works of God; and the fourth is the reading or the oral recital, by the teacher, of a short and simple narrative or story, containing useful moral or religious instruction. These four exercises may be introduced in the following way: on the first Sunday of the month, take the first named; on the second, the next mentioned; and so on. A pleasing variety is thus given to the exercises, whilst all tend to the same result; religious impression on the minds of the children. By this arrangement the New Testament lesson always occupying the second quarter of the school time, and a change of exercise from Sunday to Sunday, being introduced in the third portion of the time, the attention of the children is secured, and their minds are pleasingly occupied; while a marked precedence is given to the Sacred volume, as the great source of religious knowledge.

The *fourth* quarter of the school hour may be occupied with, first, a few questions addressed to the children in their respective classes, by way of a closing review of what they have been attending to—or if the scholars are old enough, with questions on the sermons of the preceding Sunday, such as will produce a brief review of the substance and especially the practical part of the discourse. A short hymn containing if possible a useful thought on public worship, so as to prepare the children for a devout attention in church, should close the exercises.

If two school times can be secured on the same sabbath, the various lessons mentioned should be given out and explained in the *latter* hour, and reviewed in the *first* school time of the succeeding Sunday. The children will thus be induced to think during the week of what they have been taught on Sunday; and, at any rate, will be kept from forgetting so soon as they otherwise would what they have learned. A. TEACHER.

SELECTION.

RELIGIOUS HISTORY OF GENEVA.

We gave in our last number, some extracts from an article in the Christian Examiner, in relation to the religious state of Geneva. The rules adopted by the company of the pastors, gave offence to some, whose discontents were encouraged by foreign zealots, but who were not able to shake the confidence of the people in their ministers. In allusion to this controversy, the reviewer says:—

"That *little fire which kindleth a great matter*, was lighted through protestant Switzerland. An agent was employed by the English Continental Missionary Society to spread the flame, and British Critics, and Christian Observers, were not slow to fan it with certain characteristically 'bitter blasts of the north.' At the same time, communications, containing the most cordial assurances of attachment, respect, and sympathy, were received by the pastors from their flocks, from the divinity students, and the magistracy; and 'the Evangelical Churches of Switzerland, almost unanimously, addressed letters to the clergy, amply denoting their affections and confidence.'"

An account is here given of M. Malan, a young minister of Geneva, who became a convert to the faith of those who were opposing the pastors of Geneva. Being excluded from the pulpits of Geneva for his violent conduct, he built a chapel of his own, from which, we are told, that for five years, "he ceased not to declaim against the pastors of Geneva, and to throw contempt on the temples and the worship of the national church." Continuing to grow more and more insubordinate in his conduct, he was finally suspended from the office of a minister, and deprived of the Ecclesiastical character. This account is succeeded by the following remarks of the reviewer.

"We are not aware that any event of importance, in this connexion, has since occurred. A year ago, of twenty-seven pastors of the churches of the canton, two or three, at most, were understood to hold to the errors of Calvin. The effect of the controversy had been to establish and extend liberal views among the people, and the foreigners, who had raised it, little satisfied with their success, had withdrawn. The divinity school, which had suffered some depression four or five years before, had entirely recovered itself, and numbered more students, as was said, than at any previous period. All of Calvinism that was palpable to the view, was concentered in a small congregation, composed almost, if not altogether, of the least instructed class of the community, and meeting under the ministry of M. Malan, at the *Church of the Testimony*, a rude chapel, erected with funds, more than half of which were raised in Great Britain, and about one sixth in Geneva."

"Attempts at division, similar to those which were begun at Geneva, have since been prosecuted in other cantons of the confederacy. They have not always elsewhere met with the same indulgence."

"Geneva is the smallest but one of a confederacy comprehending several Catholic states. It has within itself, by recent cession, a not inconsiderable Catholic population, in proportion to the whole. Two powerful Catholic kingdoms surround it every where, except at a point. A place so illustrious is not overlooked by Catholic zealots, and the fact is, that there is actually felt, by its politicians, a great sensibility on the subject of Catholic encroachment. In this state of things, a schism which exposes its Protestant force to disunion, and its Protestant name to scandal, cannot be regarded in the light of a mere dissimilarity of opinion. Some of the measures which the government has accordingly thought it necessary to take in relation to the threatened controversy, we know have been regarded with as little favor by the leading persons in the church, as by their opponents. Some limitations, for example, which the magistrates felt obliged to impose on the freedom of the press, have by no means displeased the sectaries alone.—'The clergy,' says M. Cheneviere, speaking of the first period of excitement,

"'The clergy were in an extraordinary situation; attacked from without by foreigners, from within by some of their own members, partisans of the new sect, they found their conduct and sentiments misrepresented and caricatured. Assailed on every side by the unrestrained enmity of their opponents, they were themselves morally fettered, condemned to silence by magistrates, who, although their friends, were (to say the truth, without violating the respect we are anxious to shew them,) under the influence of unwarrantable timidity. What was the result? Charges repeated again and again were listened to and believed, whilst the silence of the accused passed for a confession of guilt, with men who were either unthinking or malevolent, with those who had not the means or the desire of obtaining information on the subject.'"—*Summary*, p. 5.

"The religious establishment is essentially what Calvin left it. The twenty seven pastors of the canton, fourteen of whom are attached to churches in the city, constitute what is called the Venerable Company.—This body has the immediate direction of religious worship and instruction. Its presiding officer is chosen from week to week.—The Company, with certain laymen, called Ancients, and a delegation of the Council of State, form the Consistory, in which body chiefly resides the power of the government in relation to ecclesiastical concerns. The pastors are proposed by the Venerable Company, and appointed by the Council of State. Their salaries, which are a little over $400 in the city, and two thirds of this sum in the country parishes, are furnished, as well as the charges of public education, from an ancient fund under the management of a commission called *Societe Economique*. Since the invasion of the French, Catholic worship is also supported at the public charge. The diocesan is the bishop of Lausanne and Geneva. He appoints the *cures*, but they must swear allegiance to the government. It is perhaps worth remarking as a singular fact, that the church occupied by the Catholics, since 1803, is the same in which the reformed faith was first preached by public authority.

"A weekly newspaper gives notice what pastors are to preach at the respective churches on the next Lord's day. The young are carefully instructed in the catechism at the schools, and by means of familiar lectures from their pastors. 'The Sunday services for the catechumens,' says Mr Bakewell, the traveller who passed two winters at Geneva, 'comprise a recapitulary explanation of those sections of the catechism, in which they have been instructed in classes four days in the preceding week. Young persons do not commence this course of religious instruction until about the age of fifteen. The course lasts twelve months, but where catechumens appear deficient in their examinations, they pass through another course in the following year. The catechumens all write down, in their own language, the instruction which they receive verbally in their classes. The writing is carefully examined and corrected by the pastor. The youth of both sexes, rich and poor, are expected to attend this course of instruction. There are evening classes for the apprentices.'

We wish we had ample materials for giving a precise account of the manner in which religious instruction is dispensed to the young at Geneva. As the system of public education, however, resembles in other respects that in the *Pays de Vaud*, as described in the pamphlet of Dean Curtat, we will venture to suppose that the resemblance is maintained in this. At any rate, we shall need no apology for introducing statements so interesting as the following.

"'For this little population,' (that of the *Pays de Vaud*,) 'a sixth part only as great as that of the city of London, there are about six hundred schools, attended by about twenty-five thousand children, from seven to sixteen years old, besides a great number of other preparatory or private schools, and besides the colleges, and the means of private instruction for children of opulent families Every year, all these schools are visited, and tables of observations, made in these six hundred visits, are sent to the academic council, in which one of the first magistrates of the state presides; so that the government is acquainted with the condition of public and religious education throughout the canton. Young people, arrived at the age of fifteen years, all repair to the pastors of their respective parishes, to attend a more extended course of christian instruction, through one or two winters.—The pastors devote themselves to this task with the most sedulous and heasty zeal, as to the happiest and most useful of their labors. The catechumens are then received to the holy supper, and to the confirmation of their baptismal vows, in a solemn manner, well fitted to excite to piety, by means of the ceremony itself, and still more by the touching recollections which it awakens. Thus religious instruction is spread, maintained, and renewed, from the most tender age, for every individual, without interruption.'"

De l' Etablissement, &c, p. 43.

SATURDAY NIGHT is one of those resting places in the journey of life, when it becomes every man to cast an eye upon his accounts. To settle with the world and his conscience. The business of a brief week is easily compressed—its events are so fresh in the recollection, that all its mistakes may be rectified, and its experience turned to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe; this frequent perusal, is the more important if his accounts are numerous, he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Then, too, he should examine the book of conscience; review his words and his actions, his motives and his feelings the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, that he may avoid its repetition; aiming ever to model his thoughts, and words, and actions, all his open and secret conduct, by the golden rule.

And as every man owes constant returns of active gratitude to the great and wise Ruler of the universe, which he cannot discharge better than by deeds of charity, it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects. Our lives are apt to be too loosely regulated; our business too loosely conducted; our moral duties too loosely discharged. Adopt these rules as a remedy; and as they become habitual, their value will become more apparent.—*Emporium.*

FAMILY WORSHIP, well conducted, teaches children religion by almost insensible degrees. While they surround the altar of God, divine instruction "drops as the rain, and distills as the dew."—Such worship, too, unites the parents and children in bonds of inseparable attachment.——They humble themselves together before God, and their common interests are spread before him. The children observe the movings of a father's love, and concern for their immortal welfare; they imagine that he feels he is a Christian, that he is a friend of God, that he has an interest at the throne of grace, and they will love, and reverence, and obey him; they are made familiar with the truths of the Bible, and these truths if followed, will be their safeguard through life, and their guide to heaven. And when they have children committed to them, they will train them up also "in the way they should go,"—and thus the influence of the pious father will descend from generation to generation.

ON FAITH. I imprinted, says Mr. Cecil, on my daughter the idea of faith in God at a very early age. She was playing one day with a few beads which seemed to delight her wonderfully. Her whole soul was absorbed in the beads. I said, "My dear, you have some pretty beads there." "Yes, papa." "And you seem to be vastly pleased with them." "Yes papa." "Well now, throw them behind the fire." The tears started into her eyes; she looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you." She looked at me for a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well" said I, "there let them lie, you shall hear more about them another time, but say no more about them now. Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home I opened the treasure, set it before her; she burst into tears with ecstacy. "Those my child," said I, "are your's, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what faith is. You threw away your beads when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means only good.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 24, 1827.

The progress of vice and corruption, whether in individuals or nations, is always gradual. What we shrink from and almost shudder at today, we may, by familiarity, be led to tolerate to-morrow, and soon, perhaps, even to vindicate and approve. When the bounds originally prescribed by the modesty of nature, are once overstepped, we have no rule or guide by which to determine where our deviations shall end. The influence of the example of persons of rank and wealth, on the purity of the public manners, taste and morals, is much greater than those enjoying these distinctions are conscious of, or at least than they are generally ready to admit. It is important therefore, that they scrupulously regulate their own conduct and see that it give no countenance to looseness of principles or practice, either by frequenting places of licentious amusement themselves, or by witholding the deserved frown on those who *do* frequent and countenance them.

Thus far our happy country has been comparatively free of the most corrupting amusments, at least in their grossest form. The public taste here, has not permitted such outrages on the natural sense of propriety, as have been long practiced and sought for, in the corrupt cities of the old world. But how long may we hope that the purity of public sentiment, will exercise this salutary restraint on the character of our public amusements and exhibitions? That the progress in relation to morals, or, in other words, to the purity and chastness of sentiment and action in most of our *theatres* is, on the whole, *downward*, we think that no reflecting person, who has visited the theatres of the principal cities of this country, at different periods, will be prepared to deny. But whether our impressions relative to the comparative downward progress of morals in our theatres be true or not,—*this* we assert confidently, and without fear of contradiction, that there is no *lady* of respectable standing in society,—not even among our fashionable theatre-going people, who,—if any gentleman were to speak, or read in her own drawing room, passages which she uniformly hears and tolerates at the theatre,—would not feel herself most insufferably and grossly insulted. But how long will this native modesty, this purity and delicacy of mind, which gives them their mighty and deserved power in the community, and which, more than anything else preserves for them their rights and their just rank in relation to the other sex,—how long, I inquire, will this purity of mind remain unsoiled, and this strength of virtuous principle and feeling stand firm under the repeated shocks to which it is thus voluntarily exposed?

In whatever measure this sense of propriety, this native modesty of spirit is lost, in the female mind—in the same, if not in a greater proportion, will be the downward course of principle and manners in the other sex. Man will always look to the example of woman for the regulation of this moral sentiments. Whatever tends therefore, to take from the moral sentiments of woman their freshness of purity, or to impair that native modesty which is at once their protection and their ornament, is an essential and vital evil to society, inasmuch as it gradually, though not slowly, prepares the way for the introduction and relish of those gross and corrupting forms of public amusement, so fatal to the moral purity and virtuous habits of our youth.

We have been led to these reflections, by noticing in the New York papers, an account of the introduction of a Madame Hutin, a French Opera dancer, to the Bowery Theatre, in that city.

The New York Observer, after expressing surprise at the toleration of the "disgusting and shameless exhibition," proceeds to say:

"A surprise, however, not so much at the unblushing impudence of those who cater for the depraved appetite of the idle and dissipated of the city, as at the torpor which seems to pervade the moral sense of the community on this subject. It may well excite surprise, that such an indecent exhibition as is to be seen nightly at this theatre, should be publicly announced, should be commented on in some of the papers in terms scarcely fit for a female of delicacy to read, and applauded as reflecting credit on the '*enterprising managers*' of the establishment; while not a word is hazarded of its impropriety in any of the papers, some of which preserve perfect silence, and others deal out their daily doses of common-place and nauseous praise of principals and accomplices, and assume a tone of triumph and gratulation at the unexpected discovery of the public toleration of such indecencies."

The writer here gives extracts from three different newspapers, which have not only furnished an account of the performance, but have shamelessly applauded the "boldness" of the managers in the "hazardous attempt," of testing the degree of degradation to which the moral sense of the theatre-going people of New York had fallen.

These papers are the *Enquirer*, the *Albion*, and the *National Advocate*. We name them here, for the sake of doing our part in holding them up to merited disgrace.

The Enquirer says:—

"The style of French dancing, though delightfully agreeable to the initiated is rather too new and startling to 'those who have never quitted their own firesides." * * * Whatever beauty Madame Hutin possesses, is fairly spread before the house. There is nothing like Patience about her. She never lets *concealment* prey on her charms. She is above all disguise. Her manner is full of candour and frankness. It is the naked truth itself. She has all the unadorned simplicity of a Grecian statue."

The following is from the Albion:—

"Such a thing on a New York stage, was as new and startling as the performance of Italian music had been a year ago. The managers were afraid lest the denizens of the pit might be somewhat prejudiced against the *liberal* style of European dancing. But their fears are all over now, for a debut was never made more triumphant than that of Madame Hutin. The style of her dancing is indeed of a liberal cast, but then it is graceful spirited and even eloquent. It is perfectly intelligible to all. There is no mystery about it."

"We hear that three or four more dancers from Paris are expected in the next Havre packet. The managers of this theatre cannot be too much lauded for their activity and boldness."

Alluding to these statements the writer in in the Observer says:—

"The plain matter of fact is this:—The exhibition in question is to all intents and purposes the *public exposure of a naked female*, rendered more shameless by a pretended but ineffectual concealment of her person, and more dangerous by the fascinations of graceful gesture and attitude, and the charms of music. I have not seen Madame Hutin; but I have seen Opera dancers in Europe, and I envy not the reflections of the individual, (if that individual ever reflects,) who has deliberately introduced into our country these notorious instruments of the gross depravity of the monarchical capitals of Europe. Are we indeed prepared for this step in degradation, upon which some of the papers would congratulate us? While our patriots, and men of benevolence, are devising and carrying into operation plans of education in correct moral principles, as the only method of giving stability to our republican government, is it possible that a community calling itself moral, will encourage the importation of these lowest instruments of vice from the sinks of monarchical corruption? Are we prepared to be amused with these miserable toys which despotism provides to divert its victims from the sight and feeling of their chains? I cannot believe it; but why then this apathy? Why this silence, when such bare-faced defiance is offered to common decency?

"Can it be, that sensibility on the subject of morals is less acute in our city than in Boston, or Philadelphia, or Charleston? I have totally mistaken the moral feeling in these cities, if this exhibition would be tolerated in any of them. There is reason to believe that a deadness of moral feeling does pervade our city; and that it was increased after the triumph gained by the friends of immorality and indecency, in the case of Kean, the actor."

We believe with this writer, that the moral feelings of this city would not, at present, tolerate such an exhibition. Our population is not yet as great as that of New York, and we have not, probably, in proportion to our numbers, so great a variety and mixture of foreigners and strangers of all descriptions, whose taste has been vitiated, by witnessing, perhaps, similar scenes abroad.

But what reason have me to believe, judging from what we know of the past, that a few years more may not prepare the public mind for similar exhibitions here? If theatrical amusements as conducted here, and in fact, all over the world, have a tendency to shock modesty, corrupt the taste, and lower the standard of morals, then what is wanting to the accomplishment of this dreaded extent of corruption, but the multiplication of theatres, and the increasing of theatrical attractions?

Such a want, we regret to say is likely soon to be supplied among us. The erection of the new and splended theatre, which is about being commenced, though it will not probably create, at once, a proportionate additional increase of theatre patronage, yet it will undoubtedly add yearly to the number of these, who, to say no more, sacrifice improvement for amusement, and who coming once within the whirl of dissipation, are in much danger of being carried unresistingly along and swallowed up in the merciless vortex.

Let us not be misunderstood. We neither say nor intimate, that the disgraceful scenes at New York are to be acted over at the proposed theatre here. We have too much confidence in the remaining sense of propriety and purity of mind of our community, and of those concerned in the undertaking. This however we do say and intimate, (since we have no reason to believe that our theatres will not continue to be what they *are* and *have been*)—this we do say and intimate,—and we would press it solemnly home upon the conscience of every father who is a stockholder there, that no man among them, will on any occasion take his family thither, without hearing passages repeated, in the reciting of which he would not dare to raise his eyes and meet the glance of the worthy matron sitting by his side,—in the reciting of which he would blush and hang his head in utter confusion, to look his innocent and pure-minded young daughter, whom he has taken thither, in the face.

This, we contend, is the true test of the moral tendency of our theatrical exhibitions.

Little as our regrets may be heeded, and ready as some may be to call this mere "whining" and "cant," we cannot refrain from expressing our unmingled regret, that gentlemen should not have found some mode of investing their capital, if not more lucrative and safe than this, in respect to their own coffers, at least more safe for the morals of their children, and more likely to yield to their own minds a rich income of joy and peace, in the hour when every temporal consideration will give place to the all-absorbing consciousness of the near and certain approach of an untried future.

It seems that Dr Spring of New-York, is not alone in his fulminations and denunciations against Unitarians. He has a worthy coadjutor in a zealous member of the Baptist church in that city, who said, a few days since, "of all people I ever knew or read of, the Socinians I think are the worst, and if there is such a place as the *hottest* hell, I do think they richly deserve it, and no doubt will have it."

Cain, Judas Iscarriot, Alexander, Cortes, Bonaparte, and all the perjured betrayers of innocence, and murderers of millions—these, in whose characters we have the most consummate examples of practical wickedness,—these are not destined to the *hottest* hell; no, the distinction is reserved, not for those who *do* wrong, though with the most fiend like malignity, but for those who *think* wrong, though in practice and temper they manifest the benevolence and purity of angels.

We are no advocates of Socinianism. We value right practice and the Christian spirit more than the most cherished speculations. We therefore feel bound to bear our testimony against such sweeping and denunciatory expressions as the one here quoted. We solemnly warn those who cherish such a spirit, and inculcate such sentiments, that they are sinning with a high hand against the most precious instructions of Jesus. "He that *doeth* righteousness is righteous." "Blessed are they that *do* his commandments." These are words of authority. And who is the deluded pretender to the honored name of Christian, that dares thus give the lie to the plainest instructions of his Master, by setting up another standard of goodness, and test of qualification for divine favor? May not a man possess the chastened spirit of the gospel, and practice with conscentious fidelity its essential virtues, yet err, even as much as Socinus did, in his speculations on the metaphysical nature of Jesus? And, on the other hand, may not a man be as correct as the sons of light, in his speculations on this subject, and yet be not only destitute of all those principles which chasten the temper and affections and regulate the character, but filled also with fiend-like malignity, and as depraved in character as the lowest of "spirits damned?"

Let our compassionate Lord give laws and rules to his followers. And let all the froward and hot-spirited pretenders to discipleship, who like Dr Spring, and the Baptist Zealot at New York, aim to usurp the throne and prerogatives of Jesus, as the King and lawgiver of Christians,—let all such be rebuked and humbled by the words of Jesus, to those of a similar spirit among his early followers, when they would call down fire from heaven on those who conformed not to their narrow views of truth and duty,—"Ye know not what manner of spirit ye are of."

ORIGINAL COMMUNICATIONS.

[The following communication was received by mail, with the post mark of a town in Oneida county. A printed copy of the extract from Dr Beecher's letter was enclosed in the communication. It speaks for itself, and we make no comments.]

FOR THE CHRISTIAN REGISTER.

The religious excitement which has prevailed during the last year in certain portions of the State of New York, particularly, that which has been designated as "the Oneida revival" has been much "noised about" in other parts of this country—and as is usual in such cases "the great and good work" said to be going on there, has been used as an encouragement and incitement to similar ones in other quarters. The questions which have been raised by those in its vicinity as to its beneficial tendencies, and the objections made to many of the means and agents employed in carrying it on, have been denounced both there and elsewhere as the work of cavillers and gainsayers, and of enemies to all "vital religion."—It appears now, however, that the extravagancies and excesses which have so much prevailed and been encouraged by the active agents of this work where it has principally prevailed, have for some time excited the serious anxiety, and received the pointed reprobation of the wiser *orthodox* men of the East, and that a labored effort has been made by them to check and restrain it, as will appear from the following forcible extract of a letter from the Rev. Dr Beecher, which was printed, and has some how or other got before the public at Troy, a place which has of late been the seat of some of these strange operations. And it is satisfactory to learn that the effect of these efforts, together with the returning good sense of the people in some of these districts of country, has already been to stay this scene of "universal misrule and moral desolation," so forcibly pourtrayed by Dr Beecher, and that many of the wild practices which had been introduced in their religious meetings, have recently been put down by a vote of the Presbytery of Oneida County, and, it is believed, also by some others.—This argues well for the future, even if one of the motives to the proceedures be only as Dr Beecher expresses it, "to stop the mouths of Socinians." U.

Extract of a letter from Doct. Beecher, to the Rev. Mr Nettleton.

Boston, January 30, 1827.

"I have just finished reading your letter to Br. Aikin, for which I thank God and you. We are on the confines of universal misrule and moral desolation, and no time is to be lost in forestalling and holding public sentiment correctly, before the mass shall be put in motion by fierce winds, before which nothing can stand, and behind which, when they have swept over the land, nothing will remain. The fear of opposing a work of God, if it prevails, will ruin us; for if it were in its commencement a work of God and is now the occasion of some conversions, it is rapidly changing its character and will become soon, one of the most powerful and successful assaults which satan ever made in the church, in so prosperous a condition as she now is. I do not believe that God will permit such a scourge to pass over us; but he will not work miracles to stop it; and if ministers and christians will not be warned by the past, nor use their own *eyes* and *ears* and *heads*; if all *whom he has set to watch* sleep on their towers and cry peace with presumptuous hope, then I say it will come and come with a vengeance. You will perceive that I have made the same distinctions that you have between the immediate, and remote effects of a revival; and it is desperation not to make them, or to fear to lift the voice and make a stand against present temporary good, which brings in its train certainly universal and permanent evil. It may benefit my fallow ground to burn it over in a dry time; but shall my neighbors, and the country around allow me to do it when it is sure to involve a whole region in conflagration? God has given us reason to use, and he will not take care of the Church in a way that shall supercede the use of it; let no man then be afraid to discountenance what he disapproves in a revival of religion, when the general results are seen to be bad; —little temporary defects may be borne with for the greater good, but temporary good may not be purchased at the expense of universal and abiding evil. There is another danger; it is an infatuated confidence in the good sense of mankind, and the success of revivals to produce a remedy. But who ought to have more good sense to judge and act in this case than ministers and churches; and if these stand and look on silently, whose good sense will make a stand? You might as well trust to good sense to stop a hurricane, or to arrest a conflagration fanned by fierce winds in a great city. Let the spiritual pride and false zeal of man once gain the ascendancy, and they might as well have left reason to quell the French revolution, or drive Buonaparte out of Russia.—There must be immediately an extensive correspondence and concert formed; ministers must come together and consult, and churches must be instructed and prepared to resist the beginnings of evil,—the mask must be torn off from satan, coming among the sons of God and transforming himself into an angel of light. In the mean time, no pains should be spared to save if possible brothers Finney and Beman, both on account of the great evil they will not fail to do on lawless converts; and the great good they may do, if they can be kept within their orbit.—Should all these measures fail, then we *must* publish your letter to Aikin, and mine to Beman if it is thought best. We shall need both in New England, as manifestoes to stop the mouths of Socinians and others who would be glad to blast revivals by the evils arising from the west. Your letter to Aikin is highly approved here;—stand fast brother, and you shall have all New England to back you in due time. If it become necessary all our judicatures will speak out next spring, though I hope it will not be.

The revival here is still, to a miracle, but going on, I say to you not to be published.—In my society about 150 converts, and in the five orthodox churches together, about 400, and steadily increasing. I would try silent measures first, by correspondence and forming public opinion, and putting ministers and churches on their guard, and publish only when it becomes manifest that there is no hope of reformation—not however delay publishing too long, because the letters should precede the storm."

Note. By Judicatures we suppose that Dr Beecher means, Presbyteries, Synods, General Assembly, Consociations, &c.

We understand that Mr Beman is the Presbyterian minister at Troy, and that Mr Aikin is of Utica.—Ed. Reg.

FOR THE CHRISTIAN REGISTER.

Mr. Editor—Your correspondent S. last week spoke with deserved severity of the language used by Dr Spring respecting Unitarians—which undoubtedly was false, abusive and malicious. But I think S. need not have been surprized at it. Dr Spring has done a similar thing before. And, moreover, the text from which he preached was the famous spurious verse I. John v. 7. Nothing should surprize us in a man who is capable of using that verse as part of the scripture. If he sincerely thinks it to be so, in spite of all the overwhelming evidence to contrary, how can his *understanding* be trusted? If he knows it to be spurious, and yet use it as genuine, where is his *integrity*? In either alternative, he proves himself just such a man as would be likely to bring "a railing accusation."

The desperate eagerness with which trinitarians cling to this text, is no small evidence of the weakness of the cause. Yet to support that cause—tell it not in the ears of the unbeliever! they have even inserted it in several editions of the Greek Testament which profess in the title page to follow the amended text of Griesbach!! *When the son of man cometh will he find faith in the earth?*

Artinius.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I observe at Hilliard, Gray & Co's bookstore, Proposals for printing an edition of the New Testament without the separation into chapters and verses which so much impairs and obscures the sense. It would be a great service to the community, if these enterprising booksellers would publish an edition of the christian scriptures which should regard the original text, as it is established by modern criticism; at least that they should omit or amend passages of such unquestionable spuriousness as, 1 John v. 7. Acts xx. 28. 1 Tim. iii. 16. But the improvement proposed is important, and I hope that the design will not be abandoned through want of patronage. Let children be accustomed to read the sacred books as continuous narratives or epistles, let the domestics of our families have them offered to their perusal in this form, let it become common to ascertain the meaning of the Bible by reading it as we read any other book, and the truth will manifest itself to many from whom it is now hidden.

S. S.

FOR THE CHRISTIAN REGISTER.

THE MOTHER'S GRAVE.

There are in every bosom feelings that we carry in our hearts when we first launch forth upon the wide ocean—feelings, that amid the rough storm and the rolling deep we sacredly and faithfully preserve; the deep well-springs of the heart, that when all around is parched and blighted, still pour out their reviving freshness over its desolate places. And when its early hopes are laid low, and its young flowers have bowed their heads to the blight, there they are, softly distilling their refreshing dews, till the scathed herbage becomes green, and the drooping flowers smile into beauty again.—Such is the influence of a mother's love; and never is it more deeply felt or more highly prized, than when we stand at the grave where we are to leave it forever; when its heavy portols are closed upon us, and we stand in the bitterness of desertion over the spot, henceforth to be the sacred, blessed pillow of a mother's rest; feeling in the impatient bitterness of grief, that there is no love like the love we have lost, no pleasure like that which shall henceforth please no more.

In the celebrated and beautiful cemetery near Paris, where the grave is robed in beauty, and crowned with freshness and flowers; where what is most loathsome in death, is concealed by what is most beautiful in life, there is something as marked and peculiar in the different air of the various monuments and graves, as there could have been in the living character of their tenants. I have thought that I could perceive that the marble spoke least where the heart was most eloquent. Pride, respect, regard to the opinions of others has reared many a proud monument, but these are marked with an air of studied splendor which proclaim the skill of the sculptor, more than the outbreakings of the heart. When *that* is roused, there is a simplicity and power in its language that can never be mistaken. There is too a beautiful moral in the custom of adorning the graves with flowers. There is something in our nature that always claims kindred with flowers;—a language that *will* touch the heart, especially when connected with death;—for they too fade away like all loved and lovely things; and on the blossom in whose bosom the bee has revelled to day, the canker worm will banquet tomorrow; and we may mourn and moralize over its beautiful decay, but the spoiler within will not heed us.

As I was buried in these reflections, my eye chanced to rest on a plain stone which bore this inscription, "A ma mere." And who, said I, is "my mother?" And of what importance is it, replied a voice near me? We commonly see on the grave-stone, the least important and interesting circumstances relating to the dead, viz. their birth, death, and age; yet some live longer in a year than others in a century. No! he whose life has left nothing but his death to record, were better spared the mockery of an epitaph.—*This* speaks of duties well fulfilled, and sincerely regretted—regretted, because well fulfilled.

"But, my good friend! time, whose hand leaves traces deeper than the chisel, will soon efface this epitaph. If you would indeed record the virtues of a mother, her name at least should have been inscribed."

"No! this will last as long as they who love her, why should it survive them? The language of the heart is an unutterable language, and its most eloquent is oftenest silence. It is when it has been irritated and roused by others, that it seeks the aid of words, and pours out its feelings as the cloud pours out the rain-drops, without measure."

"Yet I see neither utility nor satisfaction in thus visiting the graves of friends, and decking them with perishing unmeaning flowers. It can surely only enervate the mind and depress the spirits, when their strength and power are most wanted."

"Ah! you know not how the heart clings to the love of its childhood even when it is lost to us here forever how every little office that love can still perform, serves to bind the broken chain to the bleeding heart; how while we strew fresh flowers over the un-

heeding dust, we feel that it is a last, a holy office—holier, that it is the last. If you value nothing but by its utility, why erect monuments or even grave-stones to the memory of the dead, which only serve to show how speedily and well they are forgotten? Men's names are commonly lost to the memory, when they are lost to the heart; and for myself I would not be longer remembered. For you, you have never stood beside a dying mother's bed, and seen that love still triumphant over pain and death, watching from the couch of suffering, lest you should endure fatigue; anxious lest in your attendance there, you should sustain even a light privation; you have never stood in the silent amazement of that overwhelming grief, which bows the spirit as the whirlwind bows the reed; you have not stood beside the goodly but fallen tree whose branches sheltered and shaded your young head; and with the poor heart low as its scattered leaves, felt that the opening spring and the summer's sun should not quicken it again for you. Had you ever suffered this, you had not reasoned thus—it is the light heart that reasons against sorrow from its inutility. And after all, reason only begins where feeling ends; and when the voice of nature is exhausted, reason's is first heard. But when you *have* suffered all this; when you have gone forth on the waters where your hopes have been wrecked; when you stand on the once green laughing hills of your boyhood, when the fire has past over their verdure; when the strong spirit has bowed in the astonishment of despair beneath the weight that it could not support, of which it would not complain; think not to turn in the bitterness of your spirit to other friendship; to lean on other love. That which alone could not deceive, and would not betray is departed; and the only love on which you can still lean with undoubting confidence is upon the Father, "who dieth not." A little while indeed, and you may still go on hoping, and dreaming, and doubting; but when a few more idols have proved—idols; when a few more hopes have deluded, and a few more dreams have mocked you; when a few more have been loved and deceived you; and a few more have been trusted and betrayed you; believe me, then in the bitterness of a lofty and injured spirit, you will seek the grave of her who never deceived you; of the love that never betrayed you;—the spot where sorrow is sacred and *will* be respected; where prayer is holy and will be heard. Can this enervate the mind, to lay aside a little, the weapons of its earthly warfare, that it may breathe for a moment in the holier atmosphere of the affections."

I stood silent and rebuked; for there is an energy in the passionate fervor of the heart, that *will* bear down the cold and artificial sentiments with which reason so vainly opposes the outbreakings of its fulness.—Through the long years of a long life I looked back to the time when I too stood over that holy spot, and wept as the desolate weep; and when I turned again to that humbled man, bowing beneath the sorrow that seeks not companionship, nor brooks consolation, I thought how soon the hoary hairs would clothe *his* brow, and the weeper in his turn be wept. And it is ever thus. To weep and to be wept is still the lot of man. Even joy will clothe itself in tears; and he is happy indeed who has never hidden their secret bitterness under a smiling brow. It is natural to the young and generous mind to go forth into life as the athletæ of yore entered the arena; laying aside all, but proud, fearless, spotless truth. And when the withering breath of the sneering secret foe has past over it; like that of the Siroc, viewless but deadly; while the still untamed spirit *stoops* not to the humiliation of justification, then it is, when smarting beneath the scourge that it merits not, that at the grave of that buried love it seeks consolation and peace. Oh! the voice of the grave—of *that* grave, steals like the lull of sweet music over the ruffled spirit; and the tumult of the mind subsides as the billows of the ocean subsided, when they heard the voice of the Redeemer. And when we are left in the lonely places whence the form of love is departed; when the sound of cheerfulness has died from the deserted halls, and the untouched harp stands silent and broken, how does the spirit burn at the thought that these halls may not echo again to the voice that is still now; that the harp must yet lie untuned and untouched, even as the heart that is lamenting its silence. Yet there is a sacredness in sorrow that is not without its charms; and when the cloud is over us, who has not turned from joy as from an unholy thing, and felt that it *may* be more painful than grief? Who has not treasured up his secret tears, and watched over them in silence, as the miser over hidden treasures? Who has not sometime been to the beloved, like the woman of yore, "Last at the cross and earliest at the grave?" Who has not learned this lesson, has yet to weep and pray over *a mother's grave*. T.

RELIGIOUS SUMMARY.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars from the Ladies of the Rev. T. B. Gannett's, society in Cambridgeport to constitue him a life member of the Association.

The Secretary of the *American Unitarian Association* has received notice of the formation of an auxiliary at Northboro' (Mass.) of which Rev. Joseph Allen, Joseph Davis, Esq. and Mr Prentice Keyes are Directors, and Joseph Davis, jr. Agent.

ORDINATIONS. Rev. Paul Couch was ordained at West Newbury, on Tuesday last, as pastor of the Congregational Church and Society. Sermon by Rev. Dr Woods of Andover.

Rev. Samuel Spring, (son of the late Dr S. of Newburyport) was ordained as pastor of the North Church, in Hartford, Con. on Wednesday last.

Mr. Rodney A. Miller has received an unanimous invitation to become the Pastor of the First Presbyterian Society in Newburyport.

The new Brick Church in Titcomb-street, Newburyport, was dedicated on Tuesday last.—Sermon by Rev. Mr Dimick.

The ordination of Mr Alonzo Hill, as colleague pastor, with Rev. Dr Bancroft, of the Second Congregational Society in Worcester, will take place on Wednesday, the 28th inst. sermon by Rev. Mr Brazer of Salem.

Society of Friends. It is stated in the New York Inquirer of the 17th inst. that of this Society there are seven yearly meetings in the United States, and one half yearly in Canada, which are all said to embrace upwards of one hundred and fifty thousand members.

LITERARY.

New Volume of Hutchinson's History. It is known to a number of persons, that the late Tho's Hutchinson, formerly Governor of this State, and author of the very valuable History of Massachusetts, in two volumes, which was published before the Revolution, left on his decease, in manuscript, a third volume of his History, relating the events of the interesting period from 1749 to 1774. This manuscript is now in the possession of a grandson of the late Governor, in England. A correspondence was some time since opened with the proprietor of the manuscript, with the view of procuring the publication of it. He naturally conceives it to be due to the memory of his ancestor, that the work should be published in London, where the antecedent volumes were first published, and declines the propositions which have been made to him, for publishing it in this country.—The work not being of a nature to induce a London bookseller to publish it on his own account, without some guaranty of a sale sufficient to cover the cost, and the proprietor not being disposed to take any risk, the following conditions have been proposed, as the most favorable on which the publication can be procured to be made, viz: that the sum of 200*l.* shall be raised in this country, for which sum 500 copies of the work will be delivered in London. It is supposed that the work will form an octavo volume, of about the size of the other volumes of Hutchinson's History, and it is to be printed in a handsome manner. The cost is rather higher than any bookseller could afford to give, with the expectation of being indemnified for it, and the costs of importation, with a reasonable profit from the sales of the book. It has therefore been proposed to raise the necessary sum by subscription, to be placed in the hands of four individuals, who engage to perform the conditions for the purchase of the 500 copies—to import and offer them for sale here—and to refund to the subscribers, in just proportions, the proceeds of the sale. A subscription is also opened for the copies, at three dollars a copy, which may be seen at this office.—*D. Adv.*

Mr. Hale, Principal of the Gardiner Lieeum, has been appointed to, and accepted the Professorship of Chemistry in Dartmouth College.

Discoveries in Egypt. It is at length placed beyond doubt, that the Nyle, of which Bruce conceived he had discovered the sources in Abyssinia, and which the Portuguese had seen and described in the sixteenth century, is only a tributary stream flowing into the true Nile, of which the real source is much nearer to the equator. For this information we are indebted to M. Calliaud, a French traveller, who accompanied the predatory expedition of the two sons, ismael and Ibrahim, of the Pacha of Egypt into Nubia, and who, in conjunction with M. Latorres, has made known to us a new region in the interior of Africa, more than five hundred miles in length, and extending to the tenth degree of northern latitude. This gentleman has likewise determined the position of the city Meroe, of which he found the ruins in the Delta, formed by the Bahr-el-Abriel (the White River,) and the Bahr-el-Azraq (the Blue River,) precisely in the spot where D'Anville had placed them upon the authority of ancient authors. Avenues of Sphynxes and lions, propylea and temples in the Egyptian style, forests of pyramids, a vast enclosure of unbaked bricks, seem to point out in this place the existence of a large capital, and may serve to elucidate the much agitated, but still undecided question, "whether civilization followed the course of the Nile from Ethiopia to Egypt; or, whether it ascended from Egypt to Nubia?"

FOREIGN INTELLIGENCE.

Liverpool papers to the 14th Feb. and those of London to the 10th have been received. We give the following extracts.

Greece. The Greeks are successful on all sides. The Turks have been beaten at Arachova and Athens. General Fabvier is in the citadel of the latter place, and Karaiskaki, is approaching Missolonghi. Letters from Zante of Jan. 1st state, that Miaulis (of course we presume in the new frigate,) has taken two corvettes, three brigs, and sunk and dispersed the rest of the enemy's fleet near Zea. Letters to the 9th say, that Ibrahim was attacked in his intrenchments, between Modon and Navarino by Colocotroni, Nikitas, Botzaris, and Geneus, by 3000 Greeks, and lost 1500 killed, many wounded and prisoners, 14 pair of colours 8 cannon and 300 horses. Further, that it was reported that the Greeks had got the town of Caristo, Redshid was killed, and Miaulis had beaten the Turkish fleet again near Candia.

Several persons of distinction have died in consequence of colds caught at the funeral of the Duke of York. The Duke of Sussex and Mr. Canning, are indisposed from the same cause. The Bishop of Lincoln and Sir Geo. Beaumont, are among the number deceased.

An arrangement for adjusting the British claims on Spain was settled at Paris on the 4th. The claimants are to receive three millions sterling.

London February 10. Last night it was announced by Lord Liverpool, in the H. of Peers, that on Monday se'nnight should nothing occur to prevent it, he will bring on the subject of a revision of the Corn Law. His Lordship was pressed, but in vain, for information as to the specific measure which Government may have decided to bring forward.

The Marquis of Lansdown gave notice that he should present to the House of Commons, on the 14th of February, the general petition from the Roman Catholics and bishops, and point out a course to be pursued by the government.

Portugal. The insurrection is confined to the province of Trasos Montes, and no longer formidable. The Spanish government have communicated their pacific resolutions to Portugal. Three of the English ships have returned.

We have been favored with the perusal of a Letter from General LAFAYETTE, to a gentleman in this city, dated 1st Jan. 1827, from which we translate the following extract:

"I am occupying myself now, more than ever, in Agriculture, and the arrangement of my retreat, particularly in improving my farm, which is a very fine one. We entertain many friends; and it is a great pleasure to us to receive the visits of Americans. It is, also, with pain, that we have seen adopted, in this respect, a kind of discretion, which is so much the more ill placed, as, in my confidence in our American friends, I am without ceremony towards them, and change none of my ordinary habits. It is to me a pleasing thought, that my house, under the invocation of the flag of the United States, is regarded as their *Home*.—I was much grieved to perceive, a few days since, in the American papers, a letter, written no doubt with good intentions, and in the most friendly style, but in which, besides some inaccuracies of little importance, the opinion is expressed, that I am tormented by pecuniary demands on the part of travellers from the U. States—which, I assure you, is a great error."—*Nat. Int.*

Natchitoches, (Louisiana,) Jan. 30. For the last week, and, in fact, up to the present time, we hear of scarcely any thing but the movements of the two parties in Texas. At one time it is represented that the friends of the Mexican Government are in a fair way to suppress the insurgents; at another time that the insurgents are increasing rapidly, by recruits from all quarters. But, from the best and last information we have been able to obtain, the friends of the Mexicans appear to be gaining rapidly. By a gentleman of this place, who returned from that section of Texas in which the commotion prevails on Sunday evening, we are informed that many of the *Fredonians* are backing out, and that the other party is increasing rapidly. As both parties use due diligence to make it appear in this country that their respective causes are in the most flourishing progress, it is next to an impossibility to give a correct statement. It is said the settlers of Austin's Colony have joined the Mexican troops, and were to attack the Fredonians in Nacogdoches on Friday or Saturday. It is said by the friends of the Mexicans, that about 300 from Austin's settlement have joined the Mexicans. We have good reason to doubt this statement, as we are informed, from a source which may be relied on, that many in the Colony are favorably disposed towards the new party.

A party of the friends of the Mexicans have made prisoners of the following persons: H. Seymour, J. W. Mayo, M. G. Cole, and it is thought that J. S. Roberts, and several others, have been taken.—*Cour.*

Extract of a letter dated Natches, February 13, 1827.

The republican party calling themselves Fredonians, have ceased to exist, and the Mexican party have quiet possession of the province of Texas. They have taken ten prisoners who have been put in irons, and marched on to Nacogdoches from the Ayschbaon where they were taken for trial. They probably will suffer death, they are strongly escorted by 70 or 80 men (Spaniards) well mounted—to escape is impossible. It is rumoured in this town that the Cherokees have murdered Fields one of the signers of the declaration of Fredonians. Dr Hunter's life is said to be jeopardized.

Colonel Edwards' family have escaped from Nacogdoches, with the exception of his son in law Mr. Harrison, who is in irons, a prisoner.

DOMESTIC INTELLIGENCE.

Rail Roads. A resolve was passed at the last session of the Legislature of this State, authorizing the Governor to appoint three *Commissioners* of *Internal Improvements* and an *Engineer*. The duty of these officers is, to survey such routes for Canals and Railroads as the Legislature should direct. Surveys were ordered for the route of a Rail Road from Boston to Providence—also for the routes of two Canals, tributary to the Blackstone Canal. No survey was ordered for the route of a Railroad from Boston to the Hudson, and unfortunately no appropriation was made for the services of the Commissioners and Engineer. Short Canals and short Railroads, unless for a specifick purpose, like the Railroad at Quincy, can be of but little advantage, whether we regard private emolument or publick utility: but a safe and easy communication, between two distant, (and with respect to commerce and manufactures *important*,) sections of the country—one too that will shorten the distance of the present route of transportation more than two thirds, cannot fail to be *profitable*, view it in what light we will. We allude to a Railroad from this city to the *embouchure* of the Grand canal; and we venture to say, that *two* double Rails, from this place to Troy, would be of equal value to Boston, that the Hudson is to New York.

Loami Baldwin, Esq, we understand, has been appointed Engineer, and one of the Commissioners under this resolve; no others, we believe have yet been appointed.

We were pleased to see it suggested in the Daily Advertiser, that a sum should be raised by subscription to defray the expence of surveying the route of a Railroad to the Western part of the State.

Acts granting the establishment of a Railroad, from Baltimore to the Ohio river have recently been passed by the Legislatures of Maryland and Virginia.

The Elections. In most of our Counties, Conventions have been lately held, for the purpose of designating the proper candidates for Governor, Lieutenant Governor, and Senators for the ensuing year. No candidate has yet been nominated for Governor in opposition to our present Chief Magistrate; and we perceive that the nominations for Senators have generally been made without reference to the old political parties.—The following remarks of the Worcester Ægis, in reference to this subject, and in allusion to the doings of a County Convention lately held at Worcester, are just and appropriate.

"The divisions which formerly separated many who were actuated by good motives for the interests of the community, now assume no definite shape, and, in truth, may be said no longer to exist. All who wish well to public happiness and prosperity may now meet on common ground, and unite their exertions, with the single purpose of promoting the general good.

"It gives us pleasure, fellow citizens, under these circumstances to address you, and invite your aid in calling those to our Councils on whose wisdom, talents, private virtue, and public integrity, we can rely for devising and carrying into effect every measure that will tend to the welfare of the people.

"If a spirit of quiet and conciliation exists, it is no reason that we should be heedless in the selection of public officers. Let it not be said that vigilance and effort are exercised only in times of high political excitement, when the bitterness of passion and strong feeling spreads a thick cloud over the dictates of judgment, discretion and good sense,"

In consequence of the British Government having closed most of their Colonial Ports against American vessels, the President has issued his Proclamation prohibiting all intercourse and trade between the United States, and the Colonies, from the ports of which American vessels are so excluded. This is the course it was expected he would pursue, should Congress neglect, as they did at their late session, to make provision to counteract the effect of the late British Order in Council.

The cargo of the ship Chancellor, which lately sailed from New York for Greece, consists of the following articles—154 casks of Rice; 356 bbls. Cornmeal; 938 bbls. Flour; 205 half bbls. Flour; 410 bbls. Bread; 50 half bbls. Bread; 22 bbls. salted provisions; 3 casks Hams; 22 cases and bales of dry goods and ready made clothing. The cost of this cargo including freight, insurance, &c. amounts to $17,500. The balance of cash on hand is $5,500.

We extract the following from the directions given by the Executive Committee to Mr J. P. Miller who was appointed the agent for the distribution of this donation.

"You are aware that this cargo is the result of contributions made by benevolent individuals and associations in this country; these contributions have been received by the Executive Committee, under the distinct pledge, that their best exertion should be used to appropriate them, without diminution or abatement, to the sole object of feeding and clothing necessitous inhabitants of Greece. As it is not the object of the Executive Committee to take any part in the controversy between the Greeks and Turks, these provisions and clothing are not designed to supply the garrisons of the former, but are intended for the relief of women, children and old men, non-combatants of Greece."

The amount of subscriptions for the Greek Fund, in Boston, is $5000.

The inhabitants of the town of Shrewsbury have subscribed the sum of $4000 for the purpose of aiding Mr James G. Carter in establishing, in that place, a Seminary for the important object of preparing teachers for common schools.

The Treasurer of the Greek Fund acknowledges the receipt of $159 07, collected by subscription and contribution from the inhabitants of Watertown, by Rev. Mr Francis.

From Falmouth, Cape Cod, by John Jenkins, Esq, $244 60.

From the Tabernacle Society in Salem, $106.

From inhabitants of East Sudbury, $43 61.

Signs of the Times. The National Intelligencer is now giving a series of articles under this title, in which a developement is made of the proceedings and plans of a portion of the members of the late Congress, for the overthrow of the present Administration of Government. We intend, in a future number, to furnish an abstract of the leading statements in the Intelligencer.

A destructive fire took place at Norfolk, Va. on the 9th. The number of houses and tenements destroyed was 78. The value of the buildings and other property destroyed, says the Herald, we estimate, at $31,000, as they stood; they probably could not be replaced for less than $45,000. The insurances on the property amounted to upwards of $40,000.

Freedom's Journal. A paper with this title, has just made its appearance in this city. It is edited by Cornish and Russwurm, and is devoted to the improvement and amelioration of the colored population. The editors are both men of color, and this number of the paper is certainly very respectable. They write with modesty and good sense, and as their object is laudable, they deserve encouragement.—*N. Y. Paper.*

A new paper has been established at Rochester N. Y. to be devoted entirely to the publication of matters connected with the Morgan business.

To Correspondents. Communications for this paper, cannot, in common cases, be inserted on the week in which they are sent, unless received as early as Wednesday. A communication of a valued correspondent, under the signature P. was inserted in the Register of January 20th. Two communications from another correspondent under the same signature, have since been received. The last was received too late to be noticed last week. These communications contain some just thoughts, and manifest a good spirit; but the writer is evidently unpractised. There is a disconnectedness, and obscurity in the composition, which evidently arise from the want of practice, but which, till there is an improvement in this respect must exclude his communications.

The communication of our valued correspondent N. H. is received. We regret that our columns of this week were full when it was received.

MARRIAGES.

In this city, Mr Francis Blanchard, jr. to Miss Caroline H. Wheeler, youngest daughter of Mr Samuel S. Wheeler.—Mr James Eaton, of Haverhill, to Miss Caroline Matilda Billings, of this city.—Mr Silas Foster to Miss Susan G. Wilson.

At Roxbury, Mr Joseph W. Dudley, of the firm of Howard & Dudley, to Miss Lucy Richards, second daughter of Aaron Gay, Esq.

At Wiscasset, Rev. Barnabas Hedge to Mrs Catharine Hilton.

At Bloomfield, Me. Elias Cobb, Esq. of Anson, to Miss Sophia P. Dickinson, of Northfield, Mass.

In London, Rev. Joseph Wolff, Missionary to the Jews, to Lady Georgiana Mary Walpole, fourth daughter of the late, and sister of the present Earl of Orford.

DEATHS.

In this city, Mr Thomas R. Hopkins, aged 32.—Miss Julia Ann Forbes, daughter of the late Mr Elisha Forbes, aged 14.—Mrs Eliza Jarvis, widow of the late Benjamin J. Esq.—Mr Thomas W. Dunn, aged 43.—Miss Lucretia Blake, aged 56.

At Dorchester, Mrs Mary Popkin, aged 36, widow of the late Wm. P.

At Springfield, Mrs Charlotte D. Williams, wife of Eleazar W. aged 54.

In Munson, Nicholas Vlasopolis, a native of the island of Ithica, Greece. He was in a course of education at the Academy there, under the patronage of the Am. Board of Com. Foreign Mission.

In Washington, 12th inst. Hon. Richard Bland Lee, aged 65.

In Germany, Beethoven, the celebrated composer.

DR TUCKERMAN'S REPORT.

REV. MR TUCKERMAN'S first *QUARTERLY REPORT* to the American Unitarian Association; just published by BOWLES & DEARBORN, 72, Washington Street. march 24.

BIBLE NEWS.

THIS highly popular work may be obtained at this office on very reasonable terms for distribution. March 24.

WARE'S DISCOURSES.

THE cheap edition of Discourses on the Offices and character of Jesus Christ, is for sale at 81 Washington-street. March 24.

SCHOLARS WANTED.

A CLERGYMAN in a retired, but pleasant and healthful situation in the Country, within fifteen miles of Boston, would be glad to receive into his family three or four boys from six to eight years old, as companions to an only son of that age, to board and instruct, and if desired, to fit for College. Inquire of Col. Joseph May, or of Deacon Samuel Greele, Congress-street. March 24.

HALL'S POLEMICAL AND OTHER MISCELLANIES,

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24

JUST RECEIVED AND FOR SALE

BY *LINCOLN & EDMANDS*, No. 59, Washington-street, A Grammar of Botany; containing an explanation of the system of Linnaeus, and the terms of Botany, with Botanical exercises, for the use of schools and students. Illustrated by forty-five engravings. Multum in Parvo. By Robert John Thornton, M. D. M 24

MAGEE ON THE ATONEMENT.

JUST received, in 2 vols 8 vo. and for sale by *LINCOLN & EDMANDS*, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, with an Appendix containing Strictures on Mr Balsham's Account of the Unitarian Scheme. By Wm. Magee, D. D. M 24

THE WISDOM OF GOD.

A SERMON preached at Salem, Feb. 14, 1827, at the ordination of Rev. John P. Cleaveland; by Wm. B. Sprague, just received by *LINCOLN & EDMANDS*, M 24 59, Washington-street.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that t became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay which will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents. March 17.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 15, 1827.

PROGRESS OF CHRISTIAN TRUTH.

Causes of the Slow Progress of Christian Truth; A Discourse delivered before the Western Unitarian Society in the Conigree meeting-house, Trowbridge, Wilts, (England.) By Robert Aspland. For sale by BOWLES & DEARBORN, 72 Washington-street. March 17.

MR. FULLER'S ADDRESS.

THE Address of Hon. Timothy Fuller, before the Massachusetts Peace Society, is this day published at the Christian Register Office, 81 Washington Street; and is for sale by the booksellers generally. M10.

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

TRIAL OF CALVIN & HOPKINS.

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per. 100, to Societies. F17

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord, "Brooks' Prayers," Price 37 1-2 cents.

POETRY.

VERSES

On seeing the Name of ROBERT EMMET *written, in in his own Hand, upon one of his School-books.*

This was written, when *he* was a light gay boy,
Whose voice was to fire the listening band
Of the brave who arose, with tearful joy,
For the rights of their desolate father-land.

Ah, little he thought, when he traced those words,
That his sun should go down in a sky so dim,
That a scaffold should break his heart's fine chords,
And the grave of the felon be dug for *him!*

Ah, little he thought, when he wrote that name,
It ever would act as a talisman spell,
To awaken the blush of his country's shame,
That in vain THE WALLACE OF ERIN fell!

Yet happy in death—since he now no more
Shall gaze, with a heart to madness stung,
On the curse that withers his parent shore,
And the tears from her friendless millions wrung;—

Since he now no more can share or see
The chains from the depth of his soul abhorred—
The chains of the race, whom he rose to free,
When he drew in their name the sacred sword!

Could he now return, and behold the land
For which he had felt with a lover's love—
Could he hear a nation in vain demand
The mercy denied, except above;—

Could he feel the weight of his country's load—
See her fields of dearth, and her homes of pain—
He would hate the light for the scenes it showed,
And kneel for the boon of a grave again!

And was it for nought, that he breathed his last,
By the death the brave most fear to die—
That victorious Guilt, with her trumpet blast,
Gave his name to the winds of infamy?

Has he won but *this*—that over his tomb
Even Hate, for a moment, blushed to smile,
And that they, who had sealed it, mourned the doom,
Of him who died for his Orphan Isle?

Believe it not!—Oh, rather believe
That his spirit, like those of the Saints on high,
The cloudy glooms of the grave will cleave
From beneath the Golden* shrine to cry!

Nor yet in the earth will his free blood sink—
It shall rise ere long, in a fount of flame,
While a nation's hearts of the bright wave drink,
Which for ever murmurs of his name!

And the harp, too long in darkness hung,
Shall awaken in Liberty's sunbright smile,
Till her Martyr's meed of fame be flung
Upon all the winds of his own Green Isle!

* Rev. vi. 9, and viii. 3. *Monthly Repository.*

SELECTIONS.

RELIGIOUS GRIEVANCES OF IRELAND. At the opening of Parliament, in November, the King's Speech, which was unusually short, contained no allusion to Ireland, which was then in a state of great commotion, principally, as is supposed, in consequence of the inequality of civil rights enjoyed by Protestants and Catholics, on account of their religious belief.

Some extracts from the remarks, in Parliament, of Mr Brougham, and Mr Dawson, in relation to this subject will not be uninteresting to our readers, or inappropriate in this place; since every thing which has a bearing on the progress of Christian liberty comes fairly within the scope of our purposes.

"Mr BROUGHAM said it struck him as a most extraordinary circumstance, that at a time when in the minds of all men there was but one prevailing opinion as to the aspect of public affairs, and that next to what relates to the good of the people, and in some minds even before the good of the people, an urgent demand was felt by every one that the affairs of Ireland should be earnestly and speedily, though maturely considered, yet that, in the King's Speech, *the name of Ireland should never once be mentioned*. He hoped there was nothing ominous in it, but it must be confessed that it was in the last degree surprising. It was a singular fact that just before the breaking out of the American war, at a time when all men's eyes were pointed towards America, and when America was the word which hung upon the quivering lip of every man who thought or felt at all, neither mention nor allusion was made to it in the speech from the throne. In a time of scarcely less anxiety, Ireland was omitted in the speech which had just been read to the house. So far was that omission from being expected in America, that (as he had been just reminded,) it was treated as a bitter calumny and satire, both upon the mother country and the colonies, and the printer who first published a copy of the King's Speech was thrown into prison. No man living could believe, knowing what had been doing in Ireland for the last six months, what was doing there now, and *what ought to be done here*, that the King's Speech contained no mention whatever of the condition of that country. He protested against the omission. The most satisfactory proposition that his Majesty's Government could make would be some measure of sound and enlightened policy which should do justice to Ireland, and save that country from the *combined horrors of civil and* RELIGIOUS WARFARE.

Mr DAWSON, the new number for the county of Louth, deplored, as an Irish member, the omission in the speech from the throne of mention of the present state of Ireland.—He had just seen accounts in the Irish newspapers of the different parties being anxious to come to *open war*. He contended that the discontents of Ireland ought to undergo investigation. By conciliating that country the charge and disgrace of a standing army of 15,000 troops might be got rid of. The honorable member then directed the attention of the House to foreign countries, the condition of which should prompt Parliament to make immediate inquiry into the *religious grievances* of Ireland. How had other nations disposed of their religious disputes?—There had been quareling on religious grounds in the Netherlands, though it had never proceeded to the length of murder, firing and assassination, as in Ireland; but the quarrels had been appeased by every man being recently placed upon an equality as to political rights. The speaker then referred to the religious liberty enjoyed in America, which had proved so beneficial, and which he could not but think was applicable to every country under Heaven. At the present moment, he said, there were no religious disputes in France, because there was no distinction in the admission of persons to civil offices founded on a difference of creeds.—France had done more for religious toleration; she had provided for the maintenance of the Protestant clergy; what became then of the argument from Catholic illiberality? It had been said, (in the speech of the Seconder,) that further concessions to the Irish Catholics would destroy the establishment in Church and State. If the Church were founded upon the rock of truth, how could it be injured? But the temporalities of the Church might be injured! The Catholics did not ask for any share of those temporalities, which were in the hands of the clergy, who were likely enough to hold them fast; all they asked for was to be put upon an equality in civil rights with their Protestant brethren. How this could harm the temporalities of the Church, no one could see but the clergy, *who some how or other had been distinguished in all ages by a peculiar sensitiveness to every thing which seemed to affect their interests.* He trusted that before the end of the present session it would be proved, that the privileges asked by the Catholics could be granted to them without any danger to Church or State, or to the temporalities of either,—*and not only to the Catholics, but to* ALL CLASSES OF DISSENTERS. [Loud cries of 'Hear,' and Cheers.]

"Mr FERGUSSON, member for Kirkcudbright, gave his opinion on one of those subjects on which the honorable member, (Mr Dawson,) had made so forcible and touching an appeal to the house; and that opinion was, that *no civil disability should be attached to spiritual belief.*"

Our Agricultural friends, the extent and steadiness of whose patronage we acknowledge with gratitude, will be entertained and edified by the following article from the New Hampshire Journal.

AGRICULTURE was among the earliest employments of mankind. Almost all the necessaries and conveniences of life, have resulted from the labors of the husbandman.—The experience of those nations who were thus employed, taught them its value, by contrasting their advantages, with those of the nations around them, who were ignorant of the art. Noah saw its importance before the flood, and immediately after the deluge, turned his attention to agriculture. Babylon and Egypt, where the people made the cultivation of the earth their principal business, in comparatively a few years, became powerful and wealthy. It was in Egypt, that the Hebrews acquired their knowledge of agriculture, and after their return they were noted for their assiduity, in husbandry, and the improvement of the art. From this, Moses was led to make agriculture the foundation of his hopes of prosperity and greatness. This was the ground of giving to each man some land to hold in *fee*, which he alone had a right to cultivate, and convey the same to his heirs. This could not be alienated for any longer period, than the coming jubilee. This was to prevent the rich, from oppressing the poor. To prevent the entire loss of real estate, Moses ordered that the mortgagee, or his nearest relative, should have the privilege of redeeming the premises, at any time he pleased, by advancing the annual rent, up to the year of jubilee. Every man's land was secured by metes and bounds; and he was cursed, who removed the landmark without legal authority. These being the regulations of Moses, with respect to the tenure of real estate, Joshua partitioned off the land of Palestine, first to the several tribes, and then to individuals. This occupation was holden of high estimation, not merely on account of its being profitable, but because it was encouraged and protected by the fundamental law of the land. All the inhabitants of the country, by the law of the state, were considered as agriculturalists who were not devoted to religious services. The rich and noble did not, at all times mingle in labor with their servants; but none were so elevated, as to disdain to hold the plough. (1*st Kings*, xix. 19.—2 *Chron.* xxvi. 10.)

A great portion of Palestine was exceedingly fertile, if blessed with the ordinary dews, and the spring and fall rains. The Hebrews improved its fertility, by taking out the stones, and irrigating their fields and gardens by canals, which conducted the water from books and rivers. Hence fountains and rivulets were esteemed, by husbandmen, of the greatest importance; for these Canaan was extolled, but Egypt had none of them. They also improved their soil, by the application of ashes, usually made of straw, stubble, husks, brambles, bushes and grass, and all those noxious weeds, which overspread the land on the sabbatical year, and a small quantity of dung.

The Hebrews raised various kinds of grain and pulse and other things, such as wheat, millet, spelt, barley, wall-barley, beans, lentils, meadow-cumin, pepper-wort, flax, cotton, various kinds of cucumbers and melons. Rye and oats were not cultivated there; the climate was too warm, but barley was used in their place. Their cattle were fed upon barley, mixed with cut or broken straw.—There was a peculiar kind of wheat which grew in Egypt, when the children of Israel were there; the same now grows in Africa, on stalks and branches, each one bearing a head; this does not flourish in Palestine, they have a much better kind. They raise cotton both from shrubs and trees; they produce annually, and live many years. The cotton from the tree, is enclosed in a shell, resembling a nut; they fall off when ripe, which are gathered, and by the sun, are enlarged and opened, when the cotton is taken out. There are seeds which may be sown and the tree produced. The cotton of the shrub, is not superior in quantity, but is famous for its delicacy and whiteness.

LOOK WELL TO YOUR LAMBS. The importance of the religious education of the young is daily growing to be more and more felt. To a clergyman who feels the responsibleness of his profession, and aims to apply his strength and influence in the most successful manner, for the moral benefit of his flock, the religious education of the young will be regarded with peculiar interest. Let those who are destitute of this feeling be instructed by the following story.

My father, although a man of slender frame, was very industrious, and employed his time and strength with so much discretion and good judgment, that he accomplished far more than most of his neighbors. It was his custom, and theirs, to keep considerable flocks of sheep; and there was no part of his business to which he always paid so strict attention as the care of his lambs. In consequence of this, he scarcely ever lost one; and his flock was so "fat and flourishing" that it was always acknowledged to be the best in the town. One of his neighbors, however, had a different view of things; and although by no means a slack man, he never went to work in the way which my father thought was most effective in results.

I remember one winter, that on a cold stormy morning, soon after breakfast, this neighbor called at our house, and was, as usual, cordially greeted; but, upon being observed to look rather serious, was kindly asked the cause. "O," says he, "I have a great deal of trouble about my sheep. Yesterday, three of my largest lambs, after being lost in the bushes, in their racing to find their dams, jumped into a hole, which had been filled by the late rains, and were drowned; and this morning, I have found four others frozen in the snow. Now is not this enough to make me sober?"

Certainly, said my father, it is quite a loss; but you should not have allowed your lambs to ramble in the fields yesterday. In the winter it is always injurious to them; and if those which died this morning, had been well sheltered and provided for during the night, you would not have lost them Old sheep are hardy, and have learned to take some care of themselves; but the tender lambs require our constant attention.

"Ah," replied he, "you are continually, of late years, talking to me about the improved modes of raising lambs; but it takes more time than I can get, to look well after my sheep; and as to the lambs, I leave it almost entirely to the boys to look after them, though I see them occasionally when the flock is collected."

But, replied my father, although I make the boys assist me in the labor, yet I never trust implicitly to them; and I can assure you, from my own experience, that your flock will never prosper until you pay more attention to your lambs. You know what special care I bestow upon mine, and I have lost but one in three years, while half of yours die every winter; and, besides, those that *do* live, make generally but sickly sheep, and produce, with all your care of them after they are grown, but lean mutton and light fleeces; while mine, you know, from the care I take of them when young, grow up vigorously and make fine sheep, noted for their weight, and flavor, and fleece.

By this time our neighbor grew a little impatient, and took his leave—convinced, I believe, though he would not acknowledge it, that he must, in future, take better care of his lambs.

THE GEORGIA CONTROVERSY. As this is a subject of important bearings, and we have not room for the whole report, we give the following extracts, which are a fair indication of the views and feelings of the Committee, on the subject.

On the various and important questions which that controversy presents, the Committee have not deemed it necessary, or proper, to express an opinion. The President has referred them to the decision of the Judicial Department, and there is nothing before the Committee to authorize the belief that Georgia will not peaceably acquiesce in that reference. They do not, therefore, think it necessary to recommend any act of legislation, by Congress, in anticipation of a conflict between the authorities of the Union, and of Georgia; and unless as an act of indispensable and melancholy necessity, they would deem such legislation improper.

The belief that we have arrived at a crisis, when one of the members of this Confederacy, placing herself in an attitude of hostility to the residue, has rendered it necessary to resort to the military power of the General Government, to coerce her to submission, would be appalling to every friend to the union and happiness of these States; and, though infinitely less in degree, it would be matter of unaffected regret, to have forced upon us the conviction, that an unwarranted anticipation of such a crisis had led to the unnecessary suggestion of even a conditional determination to have recourse to so afflictive a measure.

It is believed to be among those axioms, which, in a Government like ours, no man may be permitted to dispute, that the only security for the permanent union of these States, is to be found in the principle of common affection, resting on the basis of common interest. The sanctions of the Constitution would be impotent to retain, in concerted and harmonious action, twenty-four sovereignties, hostile in their feelings towards each other, and acting under the impulse of a real, or imagined diversity of interest. The resort to force would be alike vain and nugatory. Its frequent use would subject it, with demonstrative certainty, to ultimate failure, while its temporary success would be valueless for all the purposes of social happiness. In such contests, however unequal, and however transient, the seeds of disunion would be thickly sown, and those who may be destined to witness them, will, speedily thereafter, be called to lament the destruction of the fairest prospect of civil liberty, which Heaven, in its mercy, has vouchsafed to man.

We give the following details from *Segur*, as illustrative of Napoleon's habits of command. The Eclectic Review, alluding to these and similar passages, says,

"They fully account for his popularity, and for the enthusiastic attachment of his soldiers. Their *Vive l'Empereur* was not merely the shout of anticipated victory, nor the cheering of a favourite general; it was a welcome to a personal friend, an expression of entire devotedness to the man who cared for the wants of his meanest follower, to the leader who sought out merit for honor and reward, in the lowest ranks of his army."

'From Kœningsberg to Gumbinen, Napoleon reviewed several of his armies, addressing his soldiers with a *brusque* and open gayety: knowing well that with those simple and hardy men, bluntness is frankness; rudeness, energy; haughtiness, majesty; and that the graces and delicacies of our *salons* are, in their eyes, weakness and pusillanimity; that they are to them like a foreign language which they cannot comprehend, and of which the accent appears ridiculous.

'According to his custom, he walks along the ranks. He has perfect recollection of the campaigns in which the respective regiments have been engaged. He stops before the oldest soldiers; he reminds one, with a familiar caress, of the battle of the Pyramids, another of Marengo, of Austerlitz, of Jena, of Friedland. And the veteran, supposing himself personally recognised by his emperor, draws himself up proudly among his younger comrades, who look on him with envy.

'Napoleon passes on; he does not neglect the youngest; he seems interested in their most minute concerns; their least wants are known to him; he interrogates them. Do their captains take care of them? Is their pay regularly discharged? Is their outfit complete? He examines their knapsacks.

'At length he takes his stand in the centre of the regiment. There he inquires respecting the vacancies, and asks, so that all may hear, who are the worthiest to fill them up. He calls to him those who are pointed out, and questions them. How may years of service? What campaings? What wounds? What instances of bravery? He then gives them their appointments, and instals them immediately and in his own presence, directing the proper ceremonial. All this enchants the soldiers; they observe to each other, that this great emperor, who looks on nations in the mass, busies himself with the minutest details connected with themselves, and that they are his oldest and his most cherished family! It is thus that he inspires them with the love of war, of glory, and of himself.'

CURIOSITY. A new subject for antiquarians to exercise their minds upon, has lately been discovered in this city. It is a shoe, made of iron, nearly in the form of a common horse shoe, of a size and shape apparently suitable for the foot of a jack, but evidently too small to fit the foot of a horse of the smallest size, and too short for that of a mule. It differs from a horse shoe in having only six nails, four of which are now in the shoe, and are considerably different from those made by the smiths at the present day. But what renders it a curiosity, is, that it was found imbedded in the hard gravelly bank, where the workmen are digging out Third-street, twenty-five feet below the surface. The remains of one of those ancient fortifications, with which this country abounds, were directly over the spot where this curiosity was found. Several teeth, apparently those of the rhinoceros, one of the *mastedon*, have been found within a few feet of the same spot. The ground where these were dug up is about one hundred feet above the level of the river, but undoubtedly an alluvial deposite.

That the ground has not only been formed over this spot, to that depth, but that a race of inhabitants have existed, who formed this ancient work on the surface, since these teeth as well as this shoe were left there, cannot be doubted. At what period, then, did a race of people inhabit this country, who were acquainted with the use of iron, and perhaps a still greater art—that of preserving it from entire oxidation—as this still remains in a great degree perfect?

That it is an extraordinary relic of antiquity, affidavits of respectable persons can be had, to prove the situation (as above described) in which it was found.

This additional proof that this country was anciently inhabited by a race different from any Indian tribe now known, is deposited in Letton's Museum.

INDIANS IN THIS COMMONWEALTH. A very interesting report has been presented to the Legislature, relating to the Indians in this Commonwealth. The committee represent the whole number of them to be about one thousand. In Grafton, Worcester County, there are a few of the Hassanamisco tribe; in Canton about a dozen; at Dudley, half that number; at Middleborough, about 15 or 20; at Dartmouth, from 8 to 12; of the Troy Indians; at Malden, 10; at Mendon, 4; at West-Stockbridge, 3 or 4; at Holliston, 3; at Natick, about the same number; in the Counties of Barnstable and Dukes county.—In addition to these, there are two small remnants of Aborigines on the Vineyard, amounting to about 24. The Marshpee, Gayhead, Christiantown and Chappequidde tribes have schools, which were established by the Society for propagating the gospel among the Indians, in North America, and exhibited to the committee very favorable specimens of their improvement.

Salem Observer

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hou s. Price 16 cents

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 6.

CONTENTS.

REVIEW

Mrs. Heman's Poems. Good's Book of Nature. Notes on Colombia. Winthrop's History of New England.

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

The Stars. A Poetic Meditation. The Parting. The Bride. On the Death of Miss M. A. B*****k. The Raising of Lazarus.

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List of New Publications.

Literary Advertiser. M10.

CHRISTIAN EXAMINER.

THIS day published by *BOWLES & DEARBORN*, No. 72, Washington street,

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—ART. I.—The Martyr; a Drama, by Joanna Baillie.

ART. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud.

ART. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

ART. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Untarianism in Pennsylvania—Peace Society—Spirit of Ortho oxy—Calcutta Pamphlets. March 3.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

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